THE
CALLOUS CALLS OF KALIYUG'

I form here fast fiends' factual forms,
As they deserve to be abused.
Why should not we so hit them hard
When they, our lives, have fully fused.



Reactions are the signs of life.
Saints get their goals without much strife.

The grace of Çri would save good souls.
Let fiends ~~feign~~ play the sinful roles.

- KAVI-PUṆḌARĪKAḤ

SAMPŪRṆA DATTA MIÇRA

ह्रीं



श्रीगणेशाम्बिकागुरूभ्यो नमः
श्रीकुलदेवताभ्यो नमः
ॐ नमः शिवाय



कविपुण्डरीकः
सम्पूर्ण दत्त मिश्रः

नाम ....

पत्र व्यवहार संकेत ....

....



-KAVI-PUṆḌARĪKAṂ

SAMPŪRṆA DATTA MIÇRA

THE CALLOUS CALLS OF KALIYUG'

The lucky invocation of the Goddess Çrī :-

I pray to Thee, for blessings Thine, O Goddess Çrī !
Thou heightenst poets' pow'ers of precious poetry. 1

Let me describe The Kaliyug', its callous calls
That form in life the formidable forms of falls. 2

The Kaliyuga makes my Country worse and worse
But Çrī is bound to save Her mystics from yug'-curse. 3

'Tis Virtue that cleans hearts, adorning human life.
'Tis Virtue, Kal'yug' thwarts, producing painful strife. 4

I see some men with fraud and flatt'ring capture heights.
Damn dreadful Kaljug souls, the faithless hypocrites. 5

Immoral human life, however, comes of banes.
It is despised by saints, with pious healthy brains. 6

When scent of Virtue flies, with wisdom of the wise,
The evil forees rise, with sweet supplies of lies. 7

Though India, in the age of sages, has been great.
Yet, in the present times, my Country has no weight. 8

It does not mean that other lands are better climes.
They all have fallen prey to Kaljug cruel times. 9.

So I am out to show the evils of my land,
Its sinful selfish calls and falls of moral stand. 10.

Bread, Cloth and House alone are not the aims of Man
But four objects of life must be observed with plan. 11.

Dharm', Arth', Kām', Mokṣ', their names and they are called blissdoor
In English : Morals, Money, Sex, Salvation : four. 12.

By sinful wealth and sex our character is stained.
The joys of wealth and sex, with morals, should be gained. 13.

The Kaliyug' resides in luring girls and gold.
For their immoral use we should not be so bold. 14.

The fall of morals is the worldly problem plain.
Resisting outrages so many girls are slain. 15.

The piety-crisis is increasing day and night.
And Indian Brāhmaṇ'-race is facing Virtue-blight. 16.

On Piety Brāhmaṇ'-claim earned Universal fame.
For present Brāhmaṇ'-blame, my head is down with shame. 17.

The Vipras of this land gave names to cites of Earth.
Their progenies Lo! now have lost their shining worth. 18.

As for example, lands like Syria, Golan Heights,
Named on Bal' Rām' and Kṛṣṇ' prove Sanskrit Paṇḍit'-mights. 19.

In Sanskrit, plough is Sīr', the weapon of Bal'Rām'.
'Gol' 'is 'Gopāl'-name in 'The Gopāl'- Sahasr'- Nām'? 20.

The use of suffix 'cha(ছ)' shows 'Sīrīyā'-name-plan
while 'Gol',' with 'Ayana', unites to give 'Golān' 21.

Thus, all are Sanskrit names, the Sanskrit grammar proves.
The 'VATICAN' itself is 'VĀṬIKĀYAN'-groves. 22.

Though many Sanskrit names have turned dialectal forms,
Their Sanskrit forms yet Etymology informs. 23.

The men outcast were called the 'Vrātya', Sanskrit showed.
The word 'Ayan" as well, in Sanskrit, means abode. 24.

When 'Vrātya' was left 'Brit', 'Ayan' was left as 'Ain'',
By blending these two words, we got the land 'Britain'. 25

The 'Vratyas' were cast out of ancient Indian bound,
Converted Muslims some set colonies around. 26.

Not only 'Tis Britain that's going worse and worse.
In ev'ry country now there spreads the Kali's curse. 27.

The Muslims and Britain, with tactics, arms and frand
Controlled my country vast, by hard Imperial rod. 28.

The rage against foes is the foremost sign of life
For safety Man does start the utmost constant strife. 29.

The groups of rebels, young and violent, there arose.
Non-violent men, as well, there showed their sep'rate pose. 30.

The Jhāñsī-Rānī rose against the British might.
She was controlled and killed. She could not get her right. 31.

In detail, I won't state the Indian freedom fight.
As I am not intent on throwing there full light. 32.

The Gandhian measures were there peaceful, strangely cool.
He took the tim'rous ways to hit the British rule. 33.

The British Govermment was forced to leave our land.
Their planned partition was a roguish, wicked stand. 34.

The Gandhian method is a form of foolishness.
And that is wrong to say that it has brought success. 35.

The Muslim fuss has proved the truth of what I say.
His ways used in Kashmir are failing day by day. 36.

Not only in Kashmir, all over in the land,
Of Muslims' vain damands there seems to be no end. 37.

The English gave my land so in the hands of rogues
That had no sense of truth, no ardent pious vogues. 38.

Both Gāndhī, Nehru were the foes of Hindu caste.
They were set free to hit the Hindu people vast. 39.

When all the State of Pāk in Muslim sway had gone,
Why was not India kept for Hindu rule alone? 40.

Why was the special heed so paid to Muslim clan?
We Hindus were ensnared in Gāndhī-Nehrū-plan. 41.

Much more than Hindus, they thought of the Muslim good.
Man Mohan even now so flatters Muslimhood. 42.

It is the path of all the parties politic.
So Muslims dance on heads of Hindus, helpless, sick. 43.

The B.J.P. then some-how captured ruling rod.
It crushed the Hindu faith and fostered Muslim fraud. 44.

They falsely claim to be a Hindu party fast.
We can't forget their sins so open, in the past. 45.

The portraiture is vain of sins of politics.
All parties cheat, mislead the Hindu caste, by tricks. 46.

See shrewds sustaining sham, shown in the name of Rām',
In spite of Muslim-jam, to Hindus preaching calm. 47.

The Muslim-sponsored harm, if Hindus handle hard,
For keeping Muslims safe, they post the police-guard. 48.

If army, in Kashmir, shoots Muslim rogues to death,
The state suggests arrests and not to take their breath. 49.

If Hindus do some wrong, they must be shot on breasts.
Encountered Muslim rogues bring Police-chiefs' arrests. 50.

The B.J.P. Rām Rāj performs the same, all that.
The idealistic claims are things of light chit-chat. 51.

The journalists are pressed, news is not published right.
The Muslim offences must not be brought to light. 52.

Corrupted leaders all are making money fast.
In spite of all the checks, the spotted bandits last. 53.

The Court Supreme condemns the wrongs of govermments,
The Parliament rejects the adverse court indents. 54.

The Parliament contains some faithless fools and apes.
As if hyena-souls are housed in human shapes. 55.

Fidā Hussain's so high stay, in the Upper House,
Betrays the nominator's dynasty of Mouse. 56.

Who
They

What
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Have

Who knows not in the streets what Indian M. Ps. are?
They have not satisfied the countrymen so far. 57.

What are they for? Are they to sip champagne in den?
Are they so privileged, to hunt the gentlemen? 58.

Are they for grasping wealth and women out of dharm?
Are they sent there to stain, with stunts, their ev'ry karm? 59.

In ev'ry walk of life, corruption plain prevails.
Have they thought, ever, why, against them, public rails? 60.

All countries are corrupt, pinched party leaders say.
To get rid of the ghost, is it their proper way? 61.

Once Deshmukh wished to get a new tribunal set.
To curb wrong ways of Nehru and his persons pet. 62.

He meant to charge the men, with Nehru, posted high.
But Nehru stopped the move and heaved a silent sigh. 63.

If even Premiers are the most corrupted men,
How could you contemplate corruption-crushing-plan? 64.

As Deshmukh was the fan of my new Sanskrit verse,
I went to Delhi, once, to see him and converse. 65.

Though he was sitting in his office all alone,
His P.S. Chawla barred my entry, in rough tone. 66.

The Premier had prevented friends from seeing him.
The chances, charging Nehru, went, in this way, dim. 67.

Some dogs were also set to bark around the man.
Deserted Deshmukh, thus, was stilled by Nehru's plan. 68.

As Finance Minister, though he had kicked his post,
Corruption-hatred brought him insult as its cost. 69.

Sir Rādhā Krishnan started hearings at his lawn.
For Nehru's taunts acute, his mission was with-drawn. 70.

Sir Rādhā Krishnan proved thus, J.L. Nehru's slave.
Contrasting his weak soul, Deshmukh proved highly brave. 71.

They say that Gāndhī was good; followers are bad.
I hold that he was as bad as his men are said. 72.

If pained by Indians' plight, he bore a clothing sheet,
The pile of apples sweet why did he have to eat? 73.

When Indians bit by knats were bored by sweating brine.
Why did saint Gāndhī use mosquito-curtain, fine? 74.?

When Indians some rough food could not two times produce.
Why did saint Gāndhī take good meals, milk and fruit juice? 75.

They vainly try to show him simple calm and clean.
If Gandhi had been straved, he would have shown his spleen. 76.

In nineteen seventeen, at Kāshī, Gāndhī spoke.
To challenge then his speech, it was there not a joke. 77.

When Gāndhī, after speech, had confident repose,
A fourteen-years-old boy just from the audience rose? 78.

He said to Gāndhī, 'Sir, I heard your speech but it.
Confutes our Hindu Çāstr', so 'tis not, for us, fit? 79.

Then Gāndhī said with wrath, 'I do not know Çāstr'-Vāstr',
Ask Sanskrit Pandits straight, they will tell you the Çāstr'. 80.

The boy, with frenzied fray, said, with a seolding pose,
'If you don't know our Çāstr', why do you poke your nose? 81.

The boy Amṛt' Vāgbhav', with Gāndhī, had this chat.
The same Ācārya, right himself has told me that. 82.

Some words have been misused by Gāndhī-Nehru team.
For rending Hindu faith and hurting its esteem. 83.

One word is 'Commune', there, the second 'Communist'.
The third is 'Communal', the fourth is 'Socialist? 84.

The fifth ' Creative' where they draw subjective sense,
Confusing the confused, they use their own will-lens. 85.

With the use of such words, in the ambiguous sense,
In simple Hindu folk, destruction grows intense. 86.

To Hindus Nehru said, 'Please do constructive work'.
While his construction meant the Hindu culture jerk. 87.

The communistic ways destroy the Hindu caste.
with such constructions, they hit Hindu culture fast. 88.

In Gāndhī-Nehru-words, which was construction said,
For pious Hindu class, it was destruction clad. 89.

They boast of wisdom new, for being scholars mod.
Impressing native brains that they have been abroad. 90.

As for their wisdom new, 'tis not for Hindu-use.
A dog could go abroad, if it had fares profuse. 91

With ego, self-deceit, they camouflage their flaws.
For sinful, selfish ends, they constitute new laws. 92.

Deriding Hindu thoughts, they seem to hold high brows.
Before the Muslim plots, they show submissive pose. 93.

They press the Indian Press so in the name of norms,
That they should not expose the Muslim-evil-forms. 94.

The guards of human rights have made their eyes so nice,
That they see Hindu faults but don't see Muslim vice. 95.

Vājpeyī government made in Kashmir, cease-fire.
It made the Muslims free, put Hindus in plights dire. 96.

The B.J.P. got power, for Bābrī-Musjid-Case.
They propped Islamic cause, deeiving Hindu-race. 97.

They, begging Hindu votes, praise Hindu Culture creed.
But, in the nick of time, they don't see Hindu need. 98.

They term the Muslim faith, the faith of btotherhood.
Their offences confirm them to be beasts of wood. 99.

About election-laws, I have some great complaints.
The whole election-code contains corruption-taints. 100.

Subscriptions should be banned, no raising funds by tricks.
Appeasement, not at all, no propaganda pricks. 101.

No businessman contact, no selfish party-pact.
The staff should be intact, informed with public fact. 102.

The present governments of every party are
With honesty at war, with good men, not at par. 103.

The Indian leaders now of present governments
Boast of their governance and fake embellishments. 104.

They claim to have the best of known democrasy
But all good people know their frantic falacy. 105.

The bragging will not do when honesty is pained.
The dance of revelry shall no more be sustained. 106.

Sincerity is slain, Honesty is dispelled.
And limbs of Loyalty are mercilessly felled. 107.

The President Kalam is of his own design.
Wrong things he had to sign but he did not resign. 108.

Democrasy, I see, is plainly fully dead.
The banes of public pains are staining India's head. 109.

The forms of governments should not be blamed or praised.
Their merits or mistakes, by actions, be appraised. 110.

'Tis not a game of grudge, from right path none should budge.
Let all the public judge what government says, does. 111.

Take leave of self-deceit, facts can not be concealed.
Injustice, fraud and sins, on India's face are sealed. 112.

For Kaljug-sinful gain, men often go profane.
In Kaljug, who sustain their virtue, they are sane. 113.

The Kaljug-cursèd souls, destined for doleful goals,
Displaying sinful roles, creep into hellish holes. 114.

Ill-fated sinful wealth so turns its masters rash.
Confounded they, by fate, fall prey to air-craft crash. 115.

The Heads of Governments must have some qualities.
Good morals, Learning are the first necessities. 116.

The other qualities originate from these.
By dint of which indeed, the public pains decrease. 117.

I take up Vipras now that grow corrupted fast.
They, not observing dharm', want women and wealth vast. 118.

For conferences they choose the U.S., Britain.
How could they hope to brush there their corrupted brain? 119.

They do not want to raise their moral force, with trust.
They do not want to try to rub off reason-rust. 120.

Now on the S'ān̄kar'-Seats, the weaker Vipras sit.
For guiding Hindu race, they are not fully fit. 121.

They have no mystic force but are filled with false pride.
With their V.I.P.-status, they are satisfied. 122.

Vājpeyī got tea-leaves when coated with blood-flesh,
Why did not they come out to check him with due dash? 123.

Perceiving such weak souls, with false religious paints,
There has been rising fast the flood of pseudo-saints. 124.

All sorts of devils there have found an easy path.
Of safe enjoyment calm without the public wrath. 125.

I am the Brahm', that's all. It is the gist of jñān'
(अहं ब्रह्मास्मि)
And with this proclamation, you could start your plan. 126.

Before the faithful fools, move your tongue left and right.
You have grown Bapu Ram', endowed with mystic might. 127.

Bless Vājpeyī just then to be P.M. again.
Don't get perturbed at all, if blessings go in vain. 128.

If Rāvaṇ' kept Kālnem', the conjurer, his friend.
Why can not leaders keep their secret helpers' band? 129.

Don't think that some Han'mān', in favour of some Rām',
Will catch hold of your palm, to kill you for your sham. 130.

Though living is Han'mān', He will not strangle you.
Without dismay you may go on your business view. 131.

Why would not Kaljug touch the justice and the bar?
So many judges are infected there so far. 132.

The conflict of the Courts, with Ministers, exists,
And let us see the fate of both sides, raising fists. 133.

New blemishes there are the Cricket and the Screen.
By which the government makes Indian young folk mean. 134.

Pawar, the Cricket-fan, avoids his urgent works.
His work is held by clerks but he, at Chit-gaon lurks. 135.

The State diverts young men to fields with shields and meeds
So that they should not plead for hot rebellion leads. 136.

The men of character react to wrong things fast.
While life of sinners rests on pure corruption vast. 137.

Lord Parçu and Durvāsā are the souls of fire.
Their Thought could turn youngmen, against the sinners dire. 138.

The State intends to make profane young men and girls.
So that the youths may while their time in Cupid whirls. 139.

For sheer seducing aims, they use the T.V. screen
Where always fresh young folk percieve the scenes obscene. 140.

I can't forget the state of Universities.
They have become the seats of bad activities. 141.

Faith, Learning, Character and all good qualities
Are not found, in their bounds except absurdities. 142.

They have grown nurseries of fraudulent young men.
They are the training grounds of political clan. 143.

Professors, students are like vainly strutting clowns.
For girls, they, on their mates, form furious fatal frowns. 144.

Th'election code gives rise to all corruption forms.
It has uprooted all religious social norms. 145.

The Hindus Muslims are two nations is a fact.
The birth of India, Pāk, in this way, was correct. 146.

To Muslims special heed was Nehru's personal fault.
So fostered Muslims now, on Hindus, make assault. 147.

The citizenship first a Muslim here enjoys.
Life, honour are not safe, of Hindu girls or boys. 148.

On Indian wealth, first right of Muslims, P.M. says.
Yet tim'rous Hindus raise Man Mohan's pointless, praise. 149.

The starving Hindus are compelled to make suicides.
The Indian State donates our wealth to Pak-insides. 150.

The foregn policy J. Nehru started wrong.
The same is followed still by all the parties-throng. 151.

All party leaders are against the Hindu race.
The Hindu party Heads are fond of Muslim face. 152.

The Hindu party praises even now Saddam
While Muslims of Iraq designed him god of sham. 153.

These Hindu leaders keep, with Muslims, secret links.
Deluding Hindus, make, to Muslims, coaxing winks. 154.

Our government believes in China, Russia, Pak,
That are the enemies of Indian Hindu folk. 155.

Though China has usurped our larger parts of land,
Yet Indian State deems her the most familiar friend. 156.

'Tis true that India now has got atomic force.
In place of raising strength it goes to take wrong course. 157.

I can't condemn George Bush for wrong atomic pact.
The cause of insult is the Indian-State-defect. 158.

I thank A. Kakodkar, the Head of A.E.C.,
Who threatened Man Mohan, against his policy. 159.

I do not know the fate of Kakodkara's threat.
To baffle Kakodkar', some measures shall be set. 160.

Atal opposes now the U.S.-India deal.
If he had bean P.M. he would put on it Seal. 161.

We have so often seen that he confutes his word.
At proper action time, he vainly moves his sword. 162.

His words of sound and fury are the clownish shows.
He is a perfect jester, no one trusts his vows. 163

With S. Mukherjī when he went to Kashmir, shy,
He came back from half way and left him lone to die. 164.

To Simlā, Bhutto came, with eighty Muslim mates,
Refused to sign the pact, closed compromising gates. 165.

To Indirā, he said that futile was the pact.
Our treaty, Vājpeyī completely would reject. 166.

On Indirā's trunk call, to S'imlā, Aṭal rushed.
There, by his timid speech, all Bhutto's fears were hushed. 167

Aṭal advised N. Rao to strike foe-camps in Pak.
But, of such raids, he, as the P.M., would not talk. 168.

As Aṭal was the pet of Nehrū, Indirā,
Bhairon Shekhawat was the slave of Sukhādiā. 169.

The feud of party Heads is truly meaningless.
Like prostitutes, Vakils, they have the common mess. 170.

When Indian leaders show their furious frictional feats
Please go on watching them with normal hearty beats. 171.

Their talent wonderful, my mention yet escapes.
They go to diff'rent shrines, with diff'rent diffrent shapes. 172.

Main Hindu leaders go to Khwājā at Ajmer,
Performing Muslim-rites, reciting there some sher. 173.

And during Ramjān days, they hold the Iftār feast.
The Muslim-pleasing tricks they do not miss, at least. 174.

I praise the Maulānās for their clear orders fast,
To boycott Iftār feasts, arranged by Hindu caste. 175.

The ways of Bhairon Singh, of worshipping are queer.
He sees Govind, at morn, at evening Khwājā Pīr. 176.

The fruit of shifting faith, they meet with, after all.
They blame the deities when their karmas bring their fall. 177.

The Change of caste and creed the Scriptures don't concede.
The men transgressing them are called of evil breed. 178.

To Svāmī Çrī Jayant' of Kāñcī Çāñkar'-seat,
The Goddess has ordained a lesson so complete. 179.

To P.C. Alexandr' and A.P.J. Kalām,
He gave five lac Ruppes to show his generous palm. 180.

He spent much wealth on plans to court the government.
At swift divine command, to prison, he was sent. 181.

Misuse of much Maṭh'-wealth has brought him this disgrace.
To ardent Hindus now he can not show his face. 182.

Abdul Kalām is not so great a scientist.
Exalting wrongly him, the fans of State exist. 183.

The Hindu Ministers praise Muslim scientists,
Dishearten, with remarks, the Hindu specialists. 184.

The Indian govenment to curb the Hindu race
Gives strokes of birth control in mainly Hindu case. 185.

The Polio-drops is meant for birth-controlling sake.
'Tis given Hindu caste, that Muslims do not take. 186.

Conversion of some Hindus into Muslim caste,
Without the proper check is going on so fast. 187.

So mainly Hindus are decreasing day by day.,
Increasing Muslim race, thus, inculcates dismay. 188.

Āḍvāṇī is quite wrong, defining 'Hindu'-word.
Of Hindu culture, his conception is absurd. 189.

If he calls Hindus those that live in the land Hind',
Do Muslims hail this view of Āḍvāṇī of Sind'? .190.

Āḍvāṇī means to mar traditional Hindu Caste.
Jinnā's fan drags them to the virtual Muslim-Mast. 191.

When Muslims have been proved the cruel terrorists,
Why does not India crush the Muslim racialists? 192.

The-reservation right has sown the seeds of feud.
The gaining men declaim it should not be reviewed. 193.

The M.Ps., M.L.As. of even upper caste,
The Brāhmaṇ' Ministers want it should ever last. 194.

It proves why avarice is called the greater sin.
With reservation force they all, elections, win. 195.

I see that Indian ship is moving on the roar.
This only Caṇḍī knows how it would come to shore. 196.

I, with the Caṇḍī-grace, threw many Ministers.
But in their place there came the Ministers much worse. 197.

I had to think again I can't sweep off ill breed.
The crowds of Rakta-Bīj', Kālī could eat indeed. 198.

Good Hindus have lost hope, are full of cowardice.
They, somehow, would bear harms but won't take my advice.

Bad Hindus linked with Muslims, hail the evil life.
Why would they like my views of piety and just strife? 200.

Neglecting all my views, bad Hindus go their way.
The Kaljug will, thus, win and will maintain its sway. 201.

Let sinners die, I neither hate them nor do kiss.
I don't request the Goddess Caṇḍī for their bliss. 202.

It is my sole advice to all good mystic souls
They, at the feet of Mā, should play devotional roles. 203.

Whatever be the age, whatever rogues' designs,
With Cāmuṇḍā's good grace, Her men take proper lines. 204.

See Rāvaṇ', Kans' and Bāṇ', with all their forces, fell.
So all the present rogues are bound to go to hell. 205.

I say to all good men, good women, girls and boys
By grace of God they should hope for the righteous joys. 206

Call Baglā-Mrtuñjay', go on the righteous path.
You won't be baffled then by any bandit's wrath. 207.

With mystic practices, remember Baglā's name.
Put at Her feet, with trust, all of your Yoga-Kṣem'.208.

THE
LAST WORDS ON MY BOOK

I, SAMPŪRṆA DATTA MIÇRA
Composed, in English, poetry :
THE CALLOUS CALLS OF KALIYUG',
In rhythmic rhymed GĀYATRĪ. 1.

Two thousand seventh year, A.D.,
On Thursday, thirty first of May,
The English poem, named above,
I wrote to rouse the rational ray. 2.

The subject of my treatise is
The present adverse Indian life
Corrupted by Democrasy.
My object is the fruitful strife. 3

Disclosing evil plainly vast
I have described the kings by names.
They have no right to reach the bar,
'Tis not the case of private blames. 4

The star souls censured in my book
Can't seek redresses from the court.
They are charged of their public crimes,
Their offence grave is not a sport. 5

They have corrupted public life,
Oppressed the faultless fellows hard.
If then they talk of self-respect,
'Tis due to their undue regard. 6
Crush their wish of undue regard.

Polite and mild works can't pinch them
    The politicians are so crude.
They don't refrain from ruining us,
    Should we not be, to them, e'en rude? 7

I sense their senses, seething, stunned,
    Their heat of thought, their beat of power.
I can not, yet, remain aloof.
    My writings are the need of hour. 8

Kavi-puṇḍarīkaḥ

(SAMPŪRṆA DATTA MIÇRA)
ULLASACRI-BHAVANAM
GOPAL GADH, BHARATPUR (RAJASTHAN)
321001   INDIA